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# **GCSE MARKING SCHEME**

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**SUMMER 2024**

**GCSE  
RELIGIOUS STUDIES - UNIT 1  
OPTION B: CHRISTIANITY AND ISLAM  
3120UB0-1**

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## About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

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**WJEC GCSE RELIGIOUS STUDIES - UNIT 1  
OPTION B: CHRISTIANITY AND ISLAM**

**SUMMER 2024 MARK SCHEME**

**General Marking Instructions for Examiners**

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

**1. Positive marking**

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes that is accurate and relevant, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Errors should be ignored, not penalised.

**2. Banded mark schemes**

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

**3. Two-mark questions**

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

**Using the banded mark scheme**

**Stage 1 – Deciding on the band**

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

**Stage 2 – Deciding on the mark**

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. It is extremely important to note that **indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, i.e. that is contains nothing of any significance to the mark scheme, or is entirely irrelevant to the question, or where no response has been provided, no marks should be awarded.

## **Assessment Objectives**

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief\*, including:
  - belief, practices and sources of authority
  - influence on individuals, communities and societies
  - similarities and differences within and/or between religions and belief
  
- AO2 Analyse and evaluate aspects of religion and belief\*, including their significance and influence

\* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

## LEVEL DESCRIPTORS/MARKING BANDS

### Questions 1, 2, 3, 4 (a) AO1

See instructions provided with indicative content.

### Question 1, 2, 3, 4 (b) AO1

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>3</b>	An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept.  Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately.	<b>4–5</b>
<b>2</b>	A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept.  Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately.	<b>2–3</b>
<b>1</b>	A limited statement of information about the religious idea, belief, practice, teaching or concept.  Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way.	<b>1</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Questions 1, 2, 3, 4 (c) AO1**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>4</b>	An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	<b>7–8</b>
<b>3</b>	A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.	<b>5–6</b>
<b>2</b>	A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.	<b>3–4</b>
<b>1</b>	A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy.	<b>1–2</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Questions 1, 2, 4 (d) AO2**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>4</b>	<p>An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.</p>	<b>12–15</b>
<b>3</b>	<p>A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.</p>	<b>8–11</b>
<b>2</b>	<p>A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Some judgements are formulated and some different and/or alternative viewpoints are considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.</p>	<b>4–7</b>
<b>1</b>	<p>A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints.</p> <p>Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.</p>	<b>1–3</b>
<b>0</b>	No relevant point of view stated.	<b>0</b>

**Questions 3 (d) AO2 LIFE AND DEATH THEME ONLY**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>4</b>	<p>An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>An excellent, highly detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.</p>	<b>12–15</b>
<b>3</b>	<p>A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>A very good, detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.</p>	<b>8–11</b>
<b>2</b>	<p>A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>A satisfactory, reasonably detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Some judgements are formulated and some different and/or alternative viewpoints are considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.</p>	<b>4–7</b>
<b>1</b>	<p>A weak analysis and evaluation of the issue, based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning.</p> <p>A very basic consideration or no consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints.</p> <p>Poor use or no use, of religious/specialist language, terms and/or sources of wisdom and authority.</p>	<b>1–3</b>
<b>0</b>	No relevant point of view stated.	<b>0</b>

**Assessment of spelling, punctuation and the accurate use of grammar**  
**Applies to Part A, Question 1, part (d) only**

<b>Band</b>	<b>Performance descriptions</b>
<p><i>High performance</i></p> <p>5-6 marks</p>	<ul style="list-style-type: none"> <li>• Candidates spell and punctuate with consistent accuracy</li> <li>• Candidates use rules of grammar with effective control of meaning overall</li> </ul>
<p><i>Intermediate performance</i></p> <p>3-4 marks</p>	<ul style="list-style-type: none"> <li>• Candidates spell and punctuate with considerable accuracy</li> <li>• Candidates use rules of grammar with general control of meaning overall</li> </ul>
<p><i>Threshold performance</i></p> <p>1-2 marks</p>	<ul style="list-style-type: none"> <li>• Candidates spell and punctuate with reasonable accuracy</li> <li>• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall</li> </ul>
<p>0</p>	<ul style="list-style-type: none"> <li>• The candidate writes nothing</li> <li>• The candidate's response does not relate to the question</li> <li>• The candidate's achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning</li> </ul>

## PART A – CORE BELIEFS, TEACHINGS AND PRACTICES

### CHRISTIANITY

#### QUESTION 1

Please note: the mark scheme is not a checklist. Other valid points must be credited.

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

(a) What do Christians mean by the ‘Holy Spirit’? [AO1 2]

One of the three persons of the Holy Trinity. Jesus promised the Apostles that he would send the Holy Spirit after his Crucifixion and Resurrection. Christians believe that the Holy Spirit is present, as the power of God at work in the world.

Refer to the marking bands for question (b).

(b) Describe the birth of Jesus [AO1 5]

- Birth announced to Mary by the Angel Gabriel.
- The conception of Jesus through the Holy Spirit.
- Mary and Joseph travelled to Bethlehem for the census.
- Nowhere for Mary and Joseph to stay.
- An innkeeper said Mary and Joseph could stay in a stable.
- Mary gave birth to Jesus and laid him in a manger.
- An angel appeared to the shepherds in a field, to tell them of the good news.
- The shepherds visited the stable and Jesus.
- The Magi (wise men) followed a star to where Jesus was born.
- The Magi brought gifts of gold, frankincense and myrrh.
- The family fled to Egypt.
- The events were the fulfilment of prophecy.

Where appropriate, relevant references are likely to include:

- *God sent the angel Gabriel to a virgin pledged to be married to a man named Joseph. The virgin’s name was Mary. The angel went to her and said, “Do not be afraid, Mary; you have found favour with God. You will conceive and give birth to a son, and you are to call him Jesus. He will be great and will be called the Son of the Most High.....So, the holy one to be born will be called the Son of God. Luke 1:26-35*
- *After they had heard the king, they went on their way, and the star they had seen when it rose went ahead of them until it stopped over the place where the child was. On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold, frankincense, and myrrh. Matthew 2:1-12*

Refer to the marking bands for question (c).

(c) Explain Christian teachings about forgiveness

[AO1 8]

- Teachings on forgiveness are based on the Bible and the teachings of Christ.
- Forgiveness is very important in Christianity as Jesus taught forgiveness.
- Christians aim to follow in the footsteps of Jesus who taught forgiveness.
- It is a Christian duty to forgive.
- The Lord's Prayer teaches Christians about forgiveness – Matthew 6v12-13.
- God sent his Son to forgive the sins of humanity.
- Jesus taught forgiveness when he was on the cross – Luke 23v34.
- It is the responsibility of humans to forgive, just as Jesus did.
- Christians can accept forgiveness if they forgive others.

**Where appropriate, relevant references are likely to include:**

- *And forgive us our debts, as we also have forgiven our debtors; And lead us not into temptation but deliver us from evil. For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses. Matthew 6:12-15*
- *Then Peter came up and said to him, "Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?" Jesus said to him, "I do not say to you seven times, but seventy times seven. Matthew 18:21-22*
- *"You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you. Matthew 5:43-44*
- *And Jesus said, "Father, forgive them; for they know not what they do." Luke 23:34*

Refer to the marking bands for question (d).

- (d) 'A Christian must go to church or chapel.' [AO2 15]  
Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)

Marks for spelling, punctuation and the accurate use of grammar are allocated to this question. [6]

- It is important for Christians to worship together.
- It is a place for prayer, both communal and private.
- Church/chapel is a place where Christians can receive God's blessing: Holy Communion/Eucharist.
- Christians can listen to sermons and Bible readings in church/chapel.
- It strengthens the Christian community.
- Christians can celebrate rites of passage in church/chapel – baptism, marriage.
- The social and community function of a church/chapel is important.
- There are practical ways to be a Christian.
- An important aspect of Christianity is to help others.
- A Christian follows absolute and relative approaches in their decision making.
- A Christian can help within the community – working for food banks, Shelter Cymru, street pastors.
- A Christian can support a local charity – it is a Christian duty to love your neighbour.
- A Christian should follow the example of Jesus, who taught forgiveness.
- Inter-faith dialogue allows Christians to work with other faith communities and groups, despite their differences in beliefs and ways of life.

**Where appropriate, relevant references are likely to include:**

- *But when you pray, go into your room, close the door, and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. Matthew 6:5-13*
- *For where two or three gather in my name, there am I with them. Matthew 18:20*
- *"Father forgive them, they know not what they do". Luke 23:34*
- *Good Samaritan – Love your neighbour as yourself. Luke 10:25-37*
- *And now I give you a new commandment: love one another. As I have loved you, so you must love one another. If you have love for one another, then everyone will know that you are my disciples. John 13:34-35*

## PART A – CORE BELIEFS TEACHINGS AND PRACTICES

### ISLAM

#### QUESTION 2

Please note the mark scheme is not a checklist. Other valid points must be credited.

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

**(a) What do Muslims mean by ‘tawhid’? [AO1 2]**

Tawhid means 'Oneness' in reference to God and is the basic Muslim belief in the oneness of Allah.

**(b) Describe how Muslims show respect for the Qur’an. [AO1 5]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- Muslims cover the Qur’an with a cloth and keep it on the highest shelf in a room when it is not being used.
- The Qur’an is never placed on the floor but is placed on a stand to be read.
- Before reading the Qur’an, a Muslim will wash (perform wudu) and be in the right frame of mind to receive its message (niyyah).
- When the Qur’an is being read, Muslims will not eat, drink, speak or make any unnecessary noise.
- The Qur’an is read by Muslims in its original language of Arabic – its words remain unchanged.
- Traditionally, Muslim women will cover their heads when reading from the Qur’an and it is not permitted for a woman to read it if she is having a period.

**(c) Explain why prayer is important in Islam. [AO1 8]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- Prayer is the most important way for a Muslim to worship Allah and show submission to him in their lives.
- Muslims believe that the Hadith contains the story of Prophet Muhammad’s night journey where he received the message from Allah that regular prayer was expected.
- Prayer (Salat) is one of the Five Pillars of Islam, so it is an obligatory duty for all Muslims to perform.
- Muslims are expected to pray five times a day (Salat) and have a set pattern and allocated times to pray throughout the day showing its importance.
- Islam teaches that it is a sin for Muslims to not pray regularly without a valid reason.
- Many Muslims believe it is important to pray with other Muslims as they are taught that this builds and strengthens the ummah.
- Jumma prayer takes place on a Friday at the Mosque where Muslims come together for congregational prayers; Muslim men are expected to attend whilst

women can attend or pray at home to allow them to carry out their other responsibilities.

- Muslims are taught that they can pray anywhere as long as it is clean showing the importance placed on prayer in worshipping Allah.
- The ritual actions that Muslims perform before, during and after prayer reflect the importance Muslims place on it; they will wash, face Mecca, state their intention (niyyah), perform the prayer positions (rakat).
- Many Muslims choose to perform Du'ah (private prayer) as spontaneous opportunities to ask for personal things.
- *Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. An Allah knows that which you do. (Qur'an 29:45)*
- *So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him]. And worship your Lord until there comes to you a certainty [i.e. death]. (Qur'an 15:98-99)*
- *Salat is the pillar of the Islamic religion, and whoever abandons it, demolishes the very pillar of religion. (Hadith)*

- (d) 'Following halal diet rules is difficult for Muslims in Britain.'**  
**Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) [AO2 15]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- There may be limited access to halal foods in some restaurants, supermarkets and places that serve food making it challenging for Muslims to access halal at all times in Britain.
- There may be a lack of understanding around the meaning of halal by some people in Britain and some Muslims may feel uncomfortable having to explain their dietary rules to others.
- Access to a halal butcher may pose a challenge for Muslims to be able to have meat that has been killed in the correct way according to halal guidelines.
- Islamic rules about not drinking alcohol may make some Muslims feel isolated from others living in Britain.
- Many supermarkets, in areas where there are Muslims, cater for a halal diet and easily advertise and signpost this.
- Many restaurants and places to eat (including schools, prisons, etc) cater for a halal diet.
- Eating a halal diet is no different to other diets or religious dietary rules – for example, vegetarian, vegan, kosher – it is much better understood in society and people will be more accepting of the choices made by others as part of their lifestyles or religious beliefs.
- Following a halal diet is part of the daily life of a Muslim so would be no more challenging for a Muslim living in Britain to Muslims living in other parts of the world.
- There is more education today around halal and its meaning so more people may better understand the requirements that Muslims need to fulfil this part of their faith.

## PART B – RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES

### THEME 1: LIFE AND DEATH

#### QUESTION 3

Please note: the mark scheme is not a checklist. Other valid points must be credited.

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

(a) What is meant by ‘evolution’? [AO1 2]

Evolution is the process by which different living creatures are believed to have developed from earlier, less complex forms during the history of the earth.

(b) Describe, from either Christianity or Islam, beliefs about life after death. [AO1 5]

Answers may include the following points, but other relevant and accurate points must also be credited.

#### CHRISTIANITY

- Christianity teaches that the death is not the end and acceptance of eternal life in the afterlife.
- Christianity teaches every human has a soul which is the non-physical part of a human that lives on in the afterlife.
- Christianity teaches belief in Heaven (eternity with God) and Hell (eternity without God) – candidates may include some description of Heaven and Hell.
- Christianity teaches that a person’s life on earth will be judged by God and this is what determines life after death.
- The Catholic Church teaches there is also a state of purgatory.
- Christianity teaches beliefs about life after death are based on the resurrection of Jesus Christ which was part of God’s plan for humanity and shows Christians to have faith.
- *Jesus said, I am the resurrection and the life. He who believes in me will live, even though he dies. John 11:25-26*
- *For God so loved the world that he gave his one and only son, that whoever believes in him shall not perish but have eternal life. John 3:16*

#### ISLAM

- Muslims refer to life after death as Akhirah and accept that life on earth is not the end.
- Islam teaches that life on earth is seen as a test for the afterlife and all humans will be judged after death by Allah on how they lived their lives.
- Those who have followed the ways of Allah will be rewarded with Paradise (Jannah) and those who have denied and turned away from Allah will be punished with Hell (Jahannam).
- Muslims believe that when a person dies, they will go to Barzakh which is a waiting place until the last day.
- On the last day when the world ends, Muslims believe that the soul and body will be rejoined and on the Day of Judgement, a book of each individual’s life will be

read out containing all their good and bad deeds. Allah will then judge on whether a person goes to Paradise or Hell.

- Paradise (Jannah) is described as a garden where people get their heart's desires whilst Hell is described as a punishment and a place of fire and horror.
- And the evil consequences of what they did will appear to them, and they will be enveloped by what they used to ridicule. Qur'an 46:33

**(c) Explain Christian and Islamic attitudes towards euthanasia. [AO1 8]**

Answers may include the following points, but other relevant and accurate points must also be credited.

**CHRISTIANITY**

- There is no single Christian teaching on euthanasia nor any specific reference to euthanasia in the Bible – different denominations can hold different views.
- Christianity teaches life is sacred and given by God therefore only God can decide when life should end – this means most Christians do not accept euthanasia.
- Life is seen as a gift from God and should not be wasted as He has a plan and purpose for every life.
- Some Christians may suggest that suffering has a purpose as a test from God and suffering should not be used as a justification for ending life early.
- Euthanasia is seen to go against teachings such as the Ten Commandments and see it as murder.
- Many Christians recognise that hospices can offer alternatives to euthanasia where the patient and their family can be supported.
- Passive euthanasia (e.g. ending life support) could be seen as acceptable as this is allowed by law in the UK with support from doctors if there is no chance of improvement.
- Some Christians may hold the view that ending a person's suffering when they ask for it shows compassion and respect.
- *God made man in his own image" Genesis 1:27*
- *You shall not commit murder." Exodus 20: 13*

**ISLAM**

- Islam forbids euthanasia, believing that life is created by Allah and only he can decide when a person dies. Taking away life is disrespecting the gift Allah has given.
- Muslims accept that Allah has a plan for every member of humanity, and it is not their place to change this.
- Islam teaches that suffering has a purpose and as life is a test from Allah, how a person deals with suffering will determine their afterlife.
- Muslims believe that compassion is important, and this should be shown towards anyone who is suffering but this does not mean ending their life is the answer as only Allah can decide when this happens.
- Many Muslims will accept passive euthanasia where life support is removed from a person who has not chance of recovery. This is seen as acceptable as their life is already believed to have ended.
- *Allah is the one who created you, then provided for you, then will cause you to die, and then will give you life. Are there any of your associates who does*

*anything of that? Exalted is He and high above what they associate with him.  
Qur'an 30:40*

**(d) 'It is not possible to accept both scientific and religious views of the origin of the universe.'**

**Discuss this statement showing that you have considered more than one point of view.**

(You must refer to religious **and** non-religious beliefs, such as those held by Humanists and Atheists, in your answer.)

**[AO2 15]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- Some may believe scientific accounts challenge and contradict religious views and therefore only accept religious accounts as they are contained in holy books.
- A secular (non-religious) society does not have a need for religious creation stories – many non-religious believers (Humanists) may only look to science and reason for answers as to the origin of the universe.
- Science may be accepted to offer more plausible and up-to-date explanations for the origin of the universe.
- There may be specific references to scientific theories such as the Big Bang and Evolution.
- Scientific explanations tend to emphasise the origin of the universe was down to chance where-as religious stories point towards creation being planned.
- Non-Literalists may reject all scientific discoveries, instead choosing to only believe what their religion teaches about the origin of the universe.
- Many religious believers may look to argue that scientific and religious accounts of the origin of the universe offer complimentary versions which are compatible – science explains how and religion explains why the universe was created.
- Many Non-Literalists will not see conflict between scientific and religious theories of the origin of the universe.
- Many may point to the fact that scientific theories do not provide complete answers to the origin of the universe and religious stories help to give a full and complete version of the account of the origin of the universe.
- Reference may be made to various sources of wisdom or authority relevant to religious teachings on the origin of the universe.

## PART B – RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES

### THEME 2: GOOD AND EVIL

#### QUESTION 4

Please note: the mark scheme is not a checklist. Other valid points must be credited.

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

(a) What is meant by ‘conscience’? [AO1 2]

Conscience is a person's moral sense of right and wrong. Religious people may believe that the conscience is their inner guidance from God.

(b) Describe either Christian or Islamic perspectives about the origin of evil. [AO1 5]

Answers may include the following points, but other relevant and accurate points must also be credited.

#### **CHRISTIANITY**

- Many Christians believe evil originated from Adam and Eve’s disobedience to God.
- Adam and Eve ate the forbidden fruit and were punished by God - some Christians believe all people inherited the tendency to sin from Adam and Eve and it was their actions in Original Sin that caused evil to exist in the world.
- Some Christians believe in an evil power called the devil or Satan and accept that he tempts humans to commit acts that are considered evil (as seen in the example of Adam and Eve).
- Christians believe that God created humans to be good but gave them freewill (the ability for humans to make their own decisions) and accept that this means humans can choose to do good or evil.
- Some Christians believe evil exists to help develop moral souls – it has a purpose within the world and originated for this reason. St Irenaeus held the view that the world was not created perfect as evil was needed for humans to develop.

#### **ISLAM**

- Islam teaches that everything is part of Allah’s plan (Al-Qadr) and this includes evil being part of God’s plan for humanity.
- Muslims are taught that whilst they must accept the presence of evil and suffering, they may not fully understand its purpose in Allah allowing it in the world.
- Islam teaches that life is a test for humans created by Allah as part of his plan.
- Muslims believe humans were created by Allah and given freewill which means they have the freedom to make choices that are either good or evil.
- Many Muslims accept belief in Shaytan who tries to tempt humans into evil; they believe that he exists to tempt people to turn away from Allah.
- And when we said to the angels: ‘Prostrate before Adam!’ They all prostrated, but Ibis [Shaytan] did not; he refused, and grew arrogant, and displayed himself as an unbeliever. Qur’an 2:34

- We will certainly test you with something of fear and hunger, and loss of wealth and lives and fruits (earnings); but give glad tidings to the persevering and patient. Qur'an 2:155

**(c) Explain, from Christianity and Islam, beliefs about the aims of punishment.**

**[AO1 8]**

Answers may include the following points, but other relevant and accurate points must also be credited.

**CHRISTIANITY**

- Christianity believes punishment is important when a crime or wrongdoing has been committed.
- Christianity recognises many of the aims of punishment as they accept ideas of justice and believe that punishment and justice should work together.
- Christianity is a religion based on ideas of forgiveness so will not accept the aim of punishment being retribution or 'getting revenge'.
- Many Christians will support the main aim of punishment being to reform criminals and help them to see how their actions were wrong and give them the opportunity to change. They may also believe it is important for those who have committed crimes to make up for this in some way.
- Some Christians may support the death penalty believing that it can bring justice for victims and their families and also offer an argument to deter others from committing the same crime.
- Other Christians may strongly be against the death penalty believing it is a form of revenge rather than offering justice. As it offers no opportunity for reformation of the criminal or forgiveness, they may not support it as fulfilling the aims of punishment.
- Christians believe it is important to follow the example of Jesus who showed forgiveness towards others, especially those who betrayed him. They may support punishments that show ideas of forgiveness such as restorative justice programmes in prisons.
- Christians may support an aim of punishment being protection as they will recognise that some criminals are too dangerous to be in society. They may believe that protecting human life is important as it was all created by God and support long jail sentences for the worst crimes in society.

**ISLAM**

- Islam teaches that all humans were created by Allah and given freewill so are responsible for their actions and should accept the consequences and punishment for their actions when they do wrong.
- Whilst Muslims accept belief in Al-Qadr (predestination) and believe Allah knows what an individual will do as part of his plan, the individual still makes a choice and therefore is responsible for any consequences.
- Protecting society is an important aim of punishment for Muslims as they believe all life is sacred as it was created by Allah and the ummah (Muslim community) is important and deserves protection from violent offenders.
- Justice is another aim that is important in Islam as Muslims believe consequences for wrongdoing should be fair. Shariah Law is imposed in many Muslim countries which gives both the rules people should live by and the consequences that should be faced when they are not followed.

- Some Muslims will accept the death penalty for the most serious crimes as this is supported in the Qur'an and through Shariah Law; they believe that punishments such as this, as well as physical punishment for some crimes, may deter others from committing the same crimes.
- Muslims teach that forgiveness is important, and offenders should be offered the chance to understand why their behaviour is wrong and change; reformation is an important aim of punishment.
- Many Muslims recognise that whilst punishment on earth is important when a crime has been committed, ultimately Allah will judge everyone on their actions on the Day of Judgement and this is justice.
- Indeed, God orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. Qur'an 16:90

**(d) 'God cannot exist when there is so much suffering in the world.'**

**Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) [AO2 15]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- Suffering is one of the biggest challenges to belief in the existence of God and is often used as an argument against his existence.
- Suffering questions the nature and characteristics of God; candidates reference to the inconsistent triad, and how this shows evil and suffering challenging God's characteristics of omnipotence, omniscience, omnibenevolence.
- The amount of suffering in the world is a further challenge to belief in the existence of God; examples might be referenced, such as the Shoah/Holocaust, war.
- Candidates may refer to different types of evil and suffering in the world – moral - caused by humans - and natural - caused by nature.
- Many religions teach that suffering has a purpose; role of attachment, test of faith, strengthen faith.
- Many religions believe that suffering on earth is rewarded in the afterlife.
- Some religious believers may view suffering as a punishment.
- Some religious believers may see suffering as part of God's plan but accept humans may not fully understand God's plan.
- Candidates may reference beliefs about human free will or the role of the Devil.
- Many religious believers will point to the comfort faith brings when humans are facing evil and suffering; reading of sources of authority and wisdom, prayer, support of charity work.
- Non-religious believers may argue that suffering is the result of human actions on earth.